

Surah 27 Surah Naml

THE ANTS

THE LINK BETWEEN SURAH NAML AND THE SURAHS FURQAAN AND SHU'ARA THAT PRECEDE

By Name: Surah Furqaan stated that the Qur'aan is the Decider which differentiates between right and wrong, thereby separating *Shirk* from *Towheed*. Thereafter, Surah Shu'araa stated that this Decider is not poetry, but a revealed scripture from Allaah. Now Surah Naml (in verse 18) presents the story of an ant (Naml), who announced to the other ants, **“O ants! Enter your dwellings so that Sulaymaan ﷺ and his army do not trample upon you without realising** (because he and his army of pious men do not possess knowledge of the unseen).”

This proves that even an ant understood *Towheed* and could differentiate between Allaah and His creation because it knew that even people as pious as Sulaymaan ﷺ and his army do not share in Allaah's attribute of being the Knower of the unseen.

By Content: Presenting arguments of various types, Surah Furqaan and Surah Shu'araa prove that Allaah is the only One from whom blessings and all good proceed. Surah Naml now presents two reasons why Allaah is the Only One Who can do this. The reasons are that only He has knowledge of the unseen, and that only He is the Controller of the universe. None shares in these two qualities. Therefore, *only* Allaah is man's only True Benefactor. It is therefore obvious that prayers should be made only to Him.

A SUMMARY OF THE SURAH

Allaah introduces the Surah with encouragement towards the Qur'aan itself when He says, **“These are the Aayaat of the Qur'aan and of the clear Book. (It is) A (means of) guidance and a carrier of good news for the Mu'mineen (informing them about the blessings and rewards they will receive).”** Then, describing the recipients of the good news, Allaah says that they are **“...those who establish salaah, pay zakaah and are convinced about the Aakhirah.”**

A warning follows this verse, beginning with the words **“As for those who do not believe in the Aakhirah... And ending with the words ...they will be the worst losers in the Aakhirah.”** [verses 4 and 5]

Together with arousing keener interest in the Qur'aan, Allaah also consoles Rasulullaah ﷺ by saying in verse 6, **“Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing.”**

“(Remember the time) **When Moosa** عليه السلام **said to his family** (his wife, after they lost their way en route to Egypt), **“I notice a fire. I shall shortly bring you some news** (directions from the people at the fire)**... until the words ... So see what was the outcome of those who caused corruption”** [verses 7 to 14]. This is the first narration which proves that Only Allaah is the Knower of the unseen.

The second narration begins with the words, **“Indeed We granted knowledge to Dawood** عليه السلام **and Sulaymaan** عليه السلام **... ending with the words ...I submit with Sulaymaan to Allaah, the Rabb of the universe”** [verses 15 to 44]. This incident also proves that Only Allaah has knowledge of the unseen.

This narration tells us that Sulaymaan عليه السلام could never have possessed knowledge of the unseen because he had no knowledge about the whereabouts of Hudhud, neither did he know about the people of Saba and their Queen.

“We had certainly sent to the (nation of) **Thamud their brother Saalih** عليه السلام **(as a Nabi to tell them) 'Worship Allaah'” ...** (until the words) **...“(As always,) We rescued** (from the punishment) **those who had Imaan and who adopted Taqwa”** [verses 45 to 53]. This third narration proves the other reason for Allaah being the Only True Benefactor of man. The fact that the Mu'mineen from Saalih عليه السلام's nation were saved while the rest were annihilated proves that Allaah has the power to do as He pleases. This means that only He can truly benefit or harm man.

“And (We also sent) **Loot** (as a Nabi to his nation)**... until the words ...Evil indeed was the shower of those who were** (not taken by surprise, but were) **warned** (about the pending punishment)” [verses 54 to 58]. This narration also proves the second reason because it depicts how Allaah destroyed the Kuffaar, while preserving the lives of the Mu'mineen.

The Surah deals with the following aspects:

- * The Surah begins with an introduction and encouragement.
- * Rasulullaah ﷺ is consoled thrice in the Surah, once at the beginning and twice towards the end.
- * Four narrations concerning the Ambiyaa عليه السلام are related.
- * Five proofs for the second reason are mentioned, each ending with the words, **“Is there another Ilaah with Allaah?”**

سُوْرَةُ النَّامْلِ مَكِّيَّةٌ وَهِيَ ثَلَاثُونَ آيَةً وَسَبْعٌ وَخَمْسُونَ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ①

1. Taa Seen. (Only Allaah knows the correct meaning of these letters.) These are the Aayaat of the Qur'aan and of the clear Book.

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ②

2. (It is) A (means of) guidance and a carrier of good news for the Mu'mineen (informing them about the blessings and rewards they will receive)...

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ③

3. ... (the Mu'mineen are) those who establish salaah (perform it regularly with all its etiquette), pay zakaah (regularly and happily) and are convinced (have full faith) about the (coming of the) Aakhirah.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ نَزَّيْنَا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ④

4. As for those who do not believe in the Aakhirah, We have beautified their (evil) acts for them, so they wander blindly (committing more evil without realising that they are accountable and will soon be taken to task for the evil they do).

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ⑤

5. For such people there shall be a terrible punishment and they will be the worst losers in the Aakhirah.

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ⑥

الثلثة

6. Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing (Who knows exactly what man requires and Who will therefore provide him with exactly what he needs in the Qur'aan).

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَائِغًا مِّنْهَا خَبْرٌ ۚ أَوْ أَتَيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

7. (Remember the time) When Moosa عليه السلام said to his family (his wife, after they lost their way en route to Egypt), “I notice a fire. I shall shortly bring you some news (directions from the people at the fire) or a burning stake so that you may warm yourselves.”

فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

8. When he reached the fire (which was not really a fire, but a bright radiance covering a tree), it called, “Blessed be (may Allaah bless) the one in the fire (Moosa عليه السلام) and those in the vicinity of the fire (the angels). Allaah, the Rabb of the universe is Pure (from having any partners).”

يُمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

9. “O Moosa! Verily I am Allaah, (speaking to you) the Mighty, the Wise.”

وَأَلْقَ عَصَاكَ فَلَمَّا رَآهَا تُهَنِّئُ كَانَتْهَا حَآجًا ۖ وَّلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يُمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾

10. “Throw down your staff.” When (he threw it down, it turned into a snake and when) Moosa عليه السلام saw the staff moving rapidly like a snake, he (was naturally afraid and to save himself, he) stepped back on his heels without looking back. (Allaah then said to him) “O Moosa! Do not fear. Indeed, the Ambiyaa have no fear in My presence...”

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَدْسًا سَوْءٌ فَأَنَّىٰ غُفُورٌ رَّحِيمٌ ﴿١١﴾

11. “...except the one who had done wrong (made a mistake), but then (because he fears that I may take him to task for it, he) changed the wrong with good (by repenting). Verily I am the Most Forgiving, the Most Merciful (and will forgive him, thereby dispelling his fear of being punished).” (Allaah then instructed Moosa عليه السلام to grab hold of the snake, after which Allaah transformed it back into a staff.)

وَادْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِّنْ غَيْرِ سَوْءٍ ۚ فِي سَعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

12. (Demonstrating another miracle to Moosa عليه السلام, Allaah commanded him further saying,) “Put your hand into your collar, it will emerge shining white (bright) without any ailment (the light will not be because of any disease). These two are among the nine Aayaat (miracles - refer to Surah 7, verses 107, 108, 130 and 133) with which you will go to (preach Towheed to) Fir'oun and his people (to prove to them that you are My Rasool). They are certainly a disobedient nation (and in need of guidance).”

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

13. When Our Aayaat (miracles) came to them as eye-openers, they (Fir'oun and his people refused to believe them because of their arrogance and they) said, "This is obvious magic!"

وَحَدُّوْا بِهَا وَاسْتَيْقَنْتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُغُوًّا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

14. They unjustly and arrogantly rejected them (the miracles) whereas their souls were convinced about them (they knew deep down in their hearts that these miracles were definitely from Allaah, but their arrogance did not allow them to admit it). So see what was the outcome of those who caused corruption (Fir'oun and his entire army were all destroyed when they drowned in the sea).

وَلَقَدْ أَتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

15. Indeed We granted knowledge (about how to give passing sound judgement) to Dawood (عليه السلام) and (his son) Sulaymaan (عليه السلام). They both said, "All praise is due to Allaah Who has favoured us more than many of His bondsmen who have Imaan (by granting us Prophethood, wisdom and kingdom)."

وَوَرِّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عِلْمًا مِّنْطِقِ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

16. Sulaymaan (عليه السلام) succeeded Dawood (عليه السلام) (as Nabi and king of the Bani Israa'eel) and he (once) said (to them), "O people! We (my father and I) have been taught the speech of the birds and have been granted everything (that is granted to the Ambiyaa (عليه السلام) and to kings). This is certainly a manifest bounty (excellent blessing)."

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَكُونَ ﴿١٧﴾

17. (One day) Sulaymaan (عليه السلام)'s army of Jinn, men and birds were gathered for him (at his command to march) and they were (so many in number that they had to be) restrained (so that order may be maintained among their ranks).

حَتَّىٰ إِذَا تَوَاعَىٰ لِيَّادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمُ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ ۖ وَهُمْ لَا يَعْلَمُونَ ﴿١٨﴾

18. (They marched) Until, when they reached a valley of ants, an ant announced, "O ants! Enter your dwellings so that Sulaymaan (عليه السلام) and his army (of men and Jinn) do not trample upon (crush) you without realising (that they are trampling on you because you are almost invisible to them and they do not have knowledge of the unseen)."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

19. (Amused at the intelligence of the ant,) He (Sulaymaan عليه السلام) began to smile and then laughed at her (the ant's) speech saying, "O my Rabb! Allow me to express gratitude for Your bounty (for enabling me to understand the language of the ants), which You have granted me and my parents, and (allow me) to perform good actions that You are pleased with. And, out of Your Mercy, include me among Your righteous bondsmen."

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَفْهَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

20. When he (Sulaymaan عليه السلام) inspected (took count of) the birds (of his army and could not find a bird called Hudhud) he said, "Why do I not see Hudhud (the hoopoe bird)? Is he among the absentees?"

أَلَا أُبَشِّرُكَ بِإِذْ بَحْنَةٍ أَوْ لِيَأْتِيَنِي بِسُلْطٰنٍ مُّبِينٍ ﴿٢١﴾

21. (When Sulaymaan عليه السلام discovered that Hudhud was absent without leave, he said,) "I shall surely punish him severely or slaughter him unless he comes to me with a proper explanation."

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ إِنِّي بُشِّرُكَ

22. It was only a short while thereafter when Hudhud (arrived and, presenting his reason for being away, he) said, "I have (some special) knowledge of something about which you have no knowledge. I have just returned from Saba (Sheba, a place in Yemen) with confirmed (accurate) news."

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

23. "I have discovered that a woman (a queen by the name of Bilqis) rules over them (the people of Saba) who has been given everything (that other rulers have eg wealth, weapons, beauty etc). (In addition to this,) She also has a magnificent (beautifully decorated) throne."

وَجَدَتْهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطٰنُ أَعْمٰ لَهُمْ فَصَدَّ هُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

24. "I found her and her people prostrating to (worshipping) the sun instead of Allaah. Shaytaan has (tremendously) beautified their actions (shirk and sin) for them and (thereby has deceptively) prevented them from the right path (from worshipping Allaah), because of which they are not rightly guided (and are steeped in shirk so wage Jihaad against them)."

الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

25. “They do not prostrate before Allaah, Who (alone) can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose (and Who is therefore most worthy of being Worshipped).”

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

الْحَمْدُ لِلَّهِ

26. “Allaah is the One besides Whom there is no other Ilaah. He is the Rabb of the glorious throne (which is far superior to any throne of this world).” (One who recites or hears this verse being recited must perform Sajdah.)

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

27. He (Sulaymaan عليه السلام) said (to Hudhud), “We shall soon see whether you have spoken the truth or whether you are from the liars.” (Even the bird was given a fair trial.)

اِذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

28. “Take this letter of mine and throw (deliver) it to them. Then turn (far) away from them (out of sight but within earshot) and see what reply they give.”

قَالَتْ يَا أَيُّهَا الْمَلَأُأَىٰ إِنِّي أَتَىٰكَ الْكِتَابُ كَرِيمٌ ﴿٢٩﴾

29. (When Hudhud dropped the letter into the queen's lap, she opened it, read its contents and) She (Bilqis) said, “O ministers! An honourable letter has been thrown (given) to me.”

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

30. “It is from Sulaymaan (perhaps she knew of Sulaymaan عليه السلام) and it says, 'Bismillaahir Rahmaanir Raheem ('I begin with the name of Allaah, the Most Compassionate, the Most Merciful.').”

الَّا تَعْلَوْنَ أَعْلَىٰ وَاتُّونِي مُسْلِمِينَ ﴿٣١﴾

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31. “(It says further,) 'Do not be arrogant against me (by refusing to come) and come to me in submission (obedience).’” (Sulaymaan عليه السلام summoned them so that he could convey to them the message of Towheed.)

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾

32. She said, “O ministers! Advise me in my matter, for I shall never decide any matter until you are present with me (until I have your support).”

قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

33. They replied, “We are people of great (tremendous) might and fierce (vicious) fighters (and are therefore prepared to fight Sulaymaan), but (ultimately) the decision rests with you. Therefore you decide what commands you wish to issue. (We will support you in any decision you make).”

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

34. She said, “Verily when kings enter any town (as victors), they ruin it and humiliate (abuse) its noble people. This is what they (Sulaymaan and his army) will do (should we fail to defeat them).”

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرَ بِمِرْجِعِ الْمُرْسَلِينَ ﴿٣٥﴾

35. “(Let us therefore take no drastic action until we ascertain their strength and know whether Sulaymaan ﷺ is a Nabi or just another king. To discover all of this,) I shall send a gift (wealth, women, goods) to them and then see with what (news) the messengers (taking the gift) return.” (If Sulaymaan refuses to accept the gift, he must certainly be a Nabi, otherwise not.)

فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتِمُّدُونِ بِمَالٍ فَمَا آتَىٰ الرَّحْمَنُ اللَّهُ خَيْرٌ مِّمَّا السُّمُّ بَلْ أَنتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

36. When the (queen's) messenger came to Sulaymaan ﷺ (with the gifts), he (Sulaymaan ﷺ) said, “Do you wish to assist (bribe) me with wealth? (I have no need for your wealth because) What (wealth) my Rabb has given me is better than what He has given you. It is you people who are pleased about your gift (because you have love for the treasures of this world, while I do not. I do not want your wealth, but desire that you become Mu'mineen).”

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

37. (Addressing the queen's messengers, Sulaymaan ﷺ said,) “Return to them (with the gift). (Tell them that if they refuse to submit,) We shall certainly march against them with an army (so powerful) that they will have no defence against it. We shall then certainly (have no option but to) expel them from there (from Saba) in shame, while they are humbled (defeated).” (When the message reached the queen and her people, they decided to comply with Sulaymaan's instruction and they left for his kingdom.)

قَالَ لِيَأْيَهَا الْمَلَأُ أَيْتَنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

38. (Meanwhile) He (Sulaymaan ﷺ) said, “O courtiers (in obedience)! Which of you can bring her throne to me before they come to us in submission (in obedience)?”

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

39. A giant of the Jinn said, “I shall bring it to you before you stand up from your place (when this gathering is over). Indeed I am strong (capable) and trustworthy (reliable and honest) for such a task (I shall not betray your trust).”

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

40. (However,) Someone (whose identity cannot be proven beyond doubt) who possessed knowledge of the Book (the Zaboor) said, “(Before you stand up from your place is a long time because) I shall bring it to you before you can even blink your eye.” (True to his word, the throne was present before the batting of an eye and) When he (Sulaymaan عليه السلام) saw it placed firmly in his presence, he said, “This is from the grace (favours) of my Rabb to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good (because he will receive the benefit of showing gratitude). (On the other hand), Whoever is ungrateful, then indeed my Rabb is Independent (not in need of his gratitude), Bountiful (and can easily bestow the same favours on others).”

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

41. He (Sulaymaan عليه السلام) said, “Disguise (properly) her throne for her so that we may see whether she is rightly guided (whether she is intelligent enough to recognise her throne) or from among those who are not guided aright.” (In this manner, it may be ascertained whether she will be able to understand the message of Towheed or not.)

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

42. When she arrived, she was asked, “Is your throne something like this?” She replied, “It seems like this is the very one. We were informed from before (we arrived that you are Allaah's Rasool) and (we have therefore already) submitted.”

وَصَدَّهَا مَا كَانَتِ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

43. (The above proved that she was an intelligent woman, but) What she worshipped instead of Allaah (her involvement in worshipping the sun) had prevented her (from worshipping Allaah). She (had grown accustomed to worshipping the sun because she) was from a nation of Kaafiroon (and had not received the message of Towheed earlier).

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ٤٤

44. (To prove to her that man cannot depend only on his intelligence and senses and needs divine guidance,) She was told, (by someone) “Enter the palace.” When she saw it (the glass palace built over water), she thought it was a pool of deep water and exposed her calf (as she lifted her dress to wade through the water). He (Sulaymaan ﷺ) said (to her), “(This is not a pool of water but) It is a palace that is constructed (meticulously) from (layers of clear) glass (built over water, which is so clear that the glass is almost invisible and only the water can be seen).” (Realising that she needed guidance from Allaah) She said, “O my Rabb! I have surely oppressed my soul (by worshipping the sun which, according to my intelligence and senses, seemed to be the greatest power). (However,) I (now) submit with Sulaymaan ﷺ to Allaah, the Rabb of the universe (because I realise that my intelligence and my senses alone cannot tell me everything and they often deceive me).”

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقٌ يَخْتَصِمُونَ ٤٥

45. We had certainly sent to the (nation of) Thamud their brother Saalih (ﷺ) (as a Nabi to tell them) “Worship Allaah.” However, they suddenly became two rival groups (when one group accepted his message while another group opposed him).

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ٤٦

46. He said, “O my people! Why do you seek to hasten evil before good (by asking for Allaah's punishment instead of asking for safety)? Why do you not seek forgiveness from Allaah (from shirk) so that mercy may be shown to you (and you may be saved from punishment)?”

قَالُوا أَظِيرْنَا يَاكَ وَبِمَنْ مَّعَكَ قَالَ ظَمِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ٤٧

47. They said, “We predict only evil (like famine and hardship) to come (to us) from you and from those with you.” He said, “Your predictions of evil (hardships) is with Allaah. (Only He can bring you the evil you expect from us.) You are but a nation that is being tested (to see whether you will do good by accepting Imaan or whether you will remain on kufr and suffer the consequences).”

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ٤٨

48. There were nine persons in the town (as in Makkah much later) who spread (much) corruption (trouble, evil) in the land and never made amends (for their wrongs).

قَالُوا تَقَا سَمُوا بِاللَّهِ نُبَيِّتُهُ وَآهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ٤٩

49. They said (to each other), “You should all swear an oath by Allaah that we will all secretly kill him (Saalih عليه السلام) and his family (the Mu'mineen) at night, after which we shall tell his successors (his tribe), ‘We were not present at the place where his family was killed (and therefore know nothing about the murders), and we are certainly truthful.’”

وَمَكْرُوا مَكْرًا أَوْ مَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

50. They plotted a scheme (to murder Saalih عليه السلام and the Mu'mineen) while We planned a scheme (to destroy the Kuffaar and save the Mu'mineen) without their knowledge. (When mischief reaches such limits, destruction of the mischief makers soon follows.)

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دُورُنْهُمْ وَقَوْمُهُمْ أَجْمَعِينَ ﴿٥١﴾

51. So see what was the outcome (end) of their plot. (Far from achieving their objective,) We annihilated (surely destroyed) them and their entire nation.

فَإِنَّكَ بَيْنَهُمْ حَاوِيَةٌ بِمَا ظَلَمُوا إِنْ فِي ذَلِكَ لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

52. These are their homes (between Makkah and Shaam at Samood) that lie in ruins because of their oppression (denial). There is definitely an Aayah in this for people with knowledge (who care to reflect on it).

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

53. (As always,) We rescued (from the punishment) those who had Imaan and who adopted Taqwa.

وَلَوْ طَلَّادُ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

54. And (We also sent) Loot (as a Nabi to his nation). (Remember the time) When he told them, “Do you behave immorally (indecently) while you have sight (while actually looking on at your despicable homosexual activities)?”

أَيَّتَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

55. “Do you really (rush to) satisfy your passions (lust) with men instead of women? (This is too contemptible to even imagine!) You are but a nation that behaves ignorantly.”

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٦﴾

56. (Knowing that they were guilty of a dreadful crime against morality and human nature,) The only reply that his people could give was, “Expel the family of Loot عليه السلام from your town. They are people who merely wish (pretend) to be extremely clean (morally upright).”

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

57. So (when they refused to accept his message inspire of respected warnings, We punished them and) We rescued him (Loot ﷺ) and his family (who were Mu'mineen) except his wife. We had destined that she should be among those left behind (to die of the punishment because she was one of the Kuffaar).

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾

٥٨
١٩

58. We rained a shower (of stones) on them. Evil indeed was the shower of those who were (not taken by surprise, but were) warned (about the pending punishment).

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ ﴿٥٩﴾

59. Say, "All praise be to Allaah (for destroying those who are a scourge to mankind) and peace be on those bondsmen of His whom He has chosen (the Ambiyaa ﷺ). Is Allaah better or those (gods) whom they (the Mushrikeen) ascribe as partners to Him?"

يٰۤأَيُّهَا الَّذِينَ آمَنُوا خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ السَّمَاءِ مَآءً فَاَنْبَتْنَا بِهِ حَدٰٓئِقَ ذٰتَ بَهْجَةٍ مَّا كَانَ لَكُمْ اَنْ تُنبِتُوْا شَجَرَهَا ؕ اِلٰهٌ مَّعَ اللّٰهِ بَلْ هُمْ قَوْمٌ يَعِدُوْنَ ﴿٦٠﴾

60. Or (is) the Being (Allaah) Who has created the heavens and the earth and has sent rain for you from the sky (not better than the gods of Mushrikeen) ? With it (the rain) We grow gardens (orchards and plantations) of splendid (flourishing) beauty. It is not possible for you (mankind) to grow its trees (all man can do is plant a seed. He then has no control over the rest of the process). Is there another Ilaah with Allaah? No, (no one else can be worthy of worship but He because no one can accomplish these feats. However,) they (the Mushrikeen) are but a people who (refuse to accept Towheed and therefore continue to) make (others) equals (to Allaah).

اَمْ نَجْعَلِ الْاَرْضَ قَرَارًا وَّجَعَلْ خِلَالَهَا اَنْهٰرًا وَّجَعَلْ لَهَا رَاسِي وَّجَعَلْ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ اِلٰهٌ مَّعَ اللّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٦١﴾

61. Or (is) He Who made the earth stable (solid so that it does not shake or tilt), Who created rivers in its midst, Who placed mountains on it, and Who has placed a barrier between the two seas (is He not better than the gods of Mushrikeen) ? Is there (Can there be) another Ilaah with Allaah? No (there can never be another being with superior powers who deserves to be worshipped), but most of them (the Mushrikeen) are ignorant (people who do not want to understand Towheed).

اَمْ نَجْئِبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَّيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ اِلٰهٌ مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾

62. Or (is) He Who responds to the distressed (helpless) person when he calls Him (for help), Who averts evil (from people) and Who has made you (His) deputies (to enforce His commands) on earth (not better than the gods of Mushrikeen) ? Is there another Ilaah (who deserves to be worshipped) with Allaah? (However, despite the advice that comes to you Mushrikeen,) Little do you take heed (pay attention to).

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ؕ أَلَا مَعَ
اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٢﴾

63. Or (is) the Being Who guides you (to your destinations) in the darkness of the land and sea (by creating landmarks, the heavenly bodies and teaching you the skill of navigation. Is He not better than the gods of the Mushrikeen) ? And (is He) Who sends the winds as a carrier of good news (foretelling approaching rains) before His mercy (rain. Is He not better than the gods of the Mushrikeen) ? Is there another Ilaah with Allaah? Allaah is Exalted high above what (gods) they ascribe (as His partners). (Therefore there cannot be anyone who deserves to be worshipped with Allaah.)

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ؕ أَلَا مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٣﴾

64. Or (is) He Who originated the (which of) creation, Who will recreate it (on the Day of Qiyaamah when people are resurrected from their graves), and Who sustains you from the sky (by sending rains) and the earth (by causing all types of food to grow and other forms of life to live off it. Is He not better than the gods of the Mushrikeen)? Is there another Ilaah with Allaah? (There cannot be! However, if the Mushrikeen still maintain that their gods can do what Allaah does, then) Say (to them), “Furnish (bring) your proof (argument) if you are truthful (in your claim).”

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ؕ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٤﴾

65. (In addition to the powers of Allaah mentioned above) Say (to the Mushrikeen), “None in the heavens and the earth has knowledge of the unseen but Allaah. (Let alone the other matters of the unseen) They (the Kuffaar) do not even know when they will be resurrected.” (This is something that none but Allaah knows.)

بَلِ ادْرِكْ عِلْمُهُمْ فِي الْآخِرَةِ ؕ بَلْ هُمْ فِي شَكٍّ مِّنْهَا ؕ بَلْ هُمْ مِّنْهَا عَمُونَ ﴿٦٥﴾

66. In fact, (their knowledge is so limited that) they have no knowledge of the Aakhirah. No! (Making matters even worse is the fact that) They are in doubt about it (about the coming of Qiyaamah and the Aakhirah. Therefore, they are hesitant to believe even if they are told about it). No! (Making matters still worse is the fact that) They are blind to it (and even lengthy explanations fail to convince them).

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لَمُخْرَجُونَ ﴿٦٦﴾

67. (Ridiculing resurrection,) The Kuffaar (rejecters) say, “When our forefathers and we have turned into dust and bones (after death), will we be resurrected (from our graves)?”

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٨﴾

68. “Our forefathers and we have been promised this (that we will be resurrected) from before (long before you). (However, until now we have not seen anyone rise from his grave. This can therefore not be true. We therefore conclude that) These are merely tales (myths) of the old (ancients) men (that lack truth).”

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿١٩﴾

69. Say (to these rejecters), “Travel in the lands and see what was the plight of the sinners (see how those like you who rejected Imaan were destroyed by Allaah's punishment).”

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٢٠﴾

70. (O Rasullullaah ﷺ) Do not grieve about them (about the Kuffaar rejecting Imaan because it is no fault of yours) and do not be distressed (sorrowful) about what they plot (against you because We shall certainly assist you).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

71. They (the Kuffaar) say, “When will this promise (of punishment) materialise (happen) if you are truthful (about it coming to us because of our kufr)?”

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٢٢﴾

72. Say (to these Kuffaar), “Perhaps a part of that (punishment) that you seek to hurry is close behind you (and may strike at any moment).”

وَلَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٢٣﴾

73. Without doubt your Rabb is Most Bountiful towards people (by not punishing them immediately but gives them time to repent), but most of them are ungrateful (and ask for the punishment instead of mending their ways).

وَلَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٢٤﴾

74. Indeed your Rabb knows what their hearts conceal (hide) and what they make public (state openly and He will therefore punish them when He deems that the moment is right).

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢٥﴾

75. Every hidden thing in the heavens and the earth is recorded in the clear book (the "Lowhul Mahfoodh"). (Among the facts recorded is the time when the Kuffaar will be punished. Their punishment will neither come sooner nor later than this fixed time.)

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٥﴾

76. Verily this Qur'aan relates to the Bani Israa'eel most of the matters about which they differ (disagree and quarrel about).

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٦﴾

77. Indeed it (the Qur'aan) **is a** (source of) **guidance and mercy for the Mu'mineen** (being the last Divine message to mankind).

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٧﴾

78. Without doubt Allaah will decide between them (the factions of the Bani Israa'eel as well as between the Mu'mineen and the Kuffaar) **by His judgement** (through his justice and authority). **He is the Mighty** (none can escape His court), **All Knowing** (none can hide any evidence from Him).

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٨﴾

79. So rely on Allaah (for He will protect you from your enemies). **Undoubtedly you** (O Rasulullaah ﷺ) **are upon the manifest truth** (the true Deen of Islaam and can therefore expect Allaah's assistance against your enemies).

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٧٩﴾

80. Verily, you cannot make the dead (the Kuffaar) **hear** (the truth because they refuse to accept), **neither can you make the deaf hear the call when they turn away in aversion** (just as it is impossible to make a deaf person understand something when he refuses to even look at you, you will be unable to convince those Kuffaar who are not destined to become Muslims).

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨٠﴾

81. (Similarly,) You cannot guide the blind from their deviation (when they stray). **You can guide only those who believe in Our Aayaat and who are Muslims** (people who have submitted themselves to Allaah).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨١﴾

82. When the promise (Qiyaamah) will be fulfilled to them (mankind), We shall bring for them a creature from the earth, which will speak to them (on Allaah's behalf saying) "People (especially the Kuffaar) are not convinced about Our Aayaat." (However, they will now be convinced when they see for themselves, but it will be too late. One of the last signs before Qiyaamah will be the appearance of the "creature of the earth" who will emerge from the earth from mount Saffa after which it will make its appearance in the Masjidul Haraam. The creature will cause the faces of the Mu'mineen to shine brightly and the Mu'mineen will be clearly distinguished from the Kuffaar. Details of the creature can be found in the detailed books of Ahadeeth.)

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٢﴾

83. (Do not forget) The day when, from every nation, We will resurrect (form) an army from (among the leaders of) those who deny Our Aayaat, who will then be restrained (kept in check so that they can all be led to answer before Allaah).

حَتَّىٰ إِذَا جَاءُوكَ أَكْذَبْتُمْ بآيَاتِنَا وَلَمْ يُحِطُوا بِهَا عِلْمًا أَمْ آذَانًا لَّمْ تَعْمَلُوا ۚ ﴿٨٣﴾

84. (This will continue) Until the time will come when they will all arrive (before Allaah) and He (Allaah) will ask, "Did you reject My Aayaat without possessing complete knowledge (understanding) of them (without bothering to learn about them) or what were the other actions that you carried out (because of which you will have to suffer punishment today)?"

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٤﴾

85. The promise (of their punishment) will be fulfilled because of their oppression (kufr, sin and mischief) and they will be unable to speak (because the evidence against them will be totally convincing).

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَنُورًا ۚ فَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٥﴾

86. Do they not see that We have made the night so that they may rest (and have peace) in it and the day (so that they are able) to see? There are certainly Aayaat (showing Allaah's great power) in this for those who have Imaan.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دُخْرِينَ ﴿٨٦﴾

87. (Do not forget) The day (of Qiyaamah) when the trumpet will be blown and all within the heavens and the earth will be terrified, but those whom Allaah wills (those whom Allaah wishes to save will have no fear). (When people rise from the graves), They will all come to Allaah in humility.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلُّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٧﴾

88. (On the Day of Qiyaamah,) You will look at the mountains, thinking (expecting) them to be solid (firmly anchored in the ground) but they will be passing by like clouds (floating about in the air and eventually reduced to dust). (This is all) The doing of Allaah Who perfects everything (just as Allaah grants strength to weak things, so too can He weaken strong things like the mountains). Indeed He is Informed (fully aware) of what you do (and will take you to task for the wrong you do).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٨﴾

89. Whoever brings (presents) a good deed (on the Day of Qiyaamah) shall receive something better (as reward) and they (those who do good) will be safe (secure) from the terror of that day (because they will not have to fear of being hurled into Jahannam).

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٨٩﴾

90. (On the other hand) Whoever brings (presents) a sin (on the Day of Qiyaamah) will fall (headlong) on their faces in the Fire (of Jahannam). (They will then be told), “You are recompensed (punished) only for what (kufr and sin) you had carried out (in the world. You therefore deserve what you are receiving and are not being oppressed in the least).”

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَ هَؤُلَاءِ كُلَّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. (O Rasoolullah ﷺ, tell the people,) “I have been commanded to worship only the Rabb of this city (Makkah), Who has made it sacred (revered) and to Whom everything belongs (thereby granting Him the authority to do as He pleases). And I have been commanded to be from among the Muslims (to live among them).”

وَأَنْ أَتْلُوا الْقُرْآنَ فَمِنْ هُدًى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩١﴾

92. “And (I have been commanded) to recite the Qur'aan (unto mankind).” Whoever is rightly guided, is guided for his own benefit (because a person's obedience to Allaah does not benefit Allaah, but benefits the person). As for those who go astray, say (to them), “I am only from those who warn (I have fulfilled my duty to convey the message of Islaam to you and I cannot force you to accept Imaan, I have completed my duty).”

وَقُلِ الْحَمْدُ لِلَّهِ سِيرَتُكُمْ إِلَيْهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِعَافٍ لِّعَمَّا تَعْمَلُونَ ﴿٩٢﴾

٩٢

93. Say, “All praise is for Allaah. He will soon show you His Aayaat (the signs of Qiyaamah), which you will recognise (thereby knowing that Qiyaamah is near). Your Rabb is not unaware of what you do (and will take you to task for the evil that you do).”